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Must Remain in
Transcription Room

M 1003 III
Wed. June 15, 1966

E.NYLAND: Good, this will be last Wednesday before a few weeks. You understand why I'm going away, because we have a few groups out on the West Coast, and every once in awhile it is necessary to visit them and to check up on them maybe, and to poke them up a little bit, who knows. They do get tapes but it is not the same. You'll find out when I'm away, it's not the same, and that may be very good. Now those who were here last week for the first time and those now who came back, they came back for a certain reason, and perhaps such people have questions. So, what is there that we can talk about perhaps a little bit more in detail, or to satisfy curiosity, whatever it might be. Yes?

Q: I wondered if you could talk a little about a woman's role in regard to the Work, in regard to male, female relationships, in regard to children. There are so many questions in this area that I thought perhaps you could answer a few of them if you spoke about it.

Mr. Nyland: Yes of course we can talk about it. Sometimes it's difficult to know what exactly to say. The subject is rather big. Many aspects, and aspects of a different kind sometimes for different people, and we've talked about it in the past and since we've had meetings already for almost a number of years and fortunately for some of the meetings we have tapes, this particular subject of man, woman, male, female, children, relationships, father, mother, two children, so forth has come up. Now it is to some extent cheap to simply say, "refer to tape number so and so and listen to it." At the same time Gurdjieff also, as you perhaps know, mentioned that in the last chapter of Beelzebub. He talks there, and then he makes reference to a lecture that he has given in New York and then he said, "if you all had been there it would have been very convenient, now I have to refer to such and such a thing where we discussed that and that", and then he has someone read what at that time transpired, and then he stops the reader in the midst of it and adds a little bit to it. You see, so you might say there is a precedent and I don't mind using it (at the present).

You know the question of man, woman - it's a simple one when you want to reduce it to really to its utter essentiality. If we say positive-negative, perhaps it is clear, perhaps it isn't. Relationship between man and women are threefold, and it depends entirely on whatever the development is of each person, what particular relationship takes the most important form. Of course it's obvious, physical relationship, but then the emotional relationship is very seldom understood, and as far as the intellectual one is concerned, that we know a little bit more about because we're apt to talk and of course we use it for expression - we have to communicate in some way or other, and that even if one says yes I'm attracted to you or I'm in love with you, the usual words, you say this, you look with your face, you look at each other's eyes, you have a certain posture, you have a certain means of communicating it in that kind of a form. And sometimes when one says that and when one is also expressing it by means of one's body in a certain posture, then it might also indicate that there is something deeper than just an ordinary attraction, and we call it emotional or sometimes one says it is love.

Now where the separations are between the different gradations of such relationships it's ~~dirty~~ very difficult to say. Each person and each relation is really by itself. In a general way as far as man and woman is concerned, physically more or less we understand it, and although we may not always have the particular possibility of a unity, or an understanding on that basis, it may be possible that such a relationship gradually could grow into a real unity, and a real oneness.

And it can be then as if something is added to something else which then makes a totality of a unit which is more satisfactory for either one, and that one must consider each other, that is each person, as a component part of something that becomes for each other then something to look forward to as a possibility ~~for~~ of really being unified and in that forgetting oneself. The question of unity is always (one:) what are the components which makes a unit? And it looks as if the components are more than one, and I want to so-called reduce it to one, that in actuality it is not a reduction but it is a lifting up to a higher kind of a level where that unity seems to have its own place, and the component parts remain then separate. From that standpoint whatever a man or woman is, they are not complete, and by themselves they are at a lower region or a lower level as compared what could be achieved on either a physical or any one of these three possibilities of unity. If one has that in mind then there is a definite meaning for each one of the possible unities for man and woman. Intellectually; the question of understanding each other; the question of being able to put in words, or to communicate in some form or other that one says, "Yes, you're right, I understand that, that I know also." That's the kind of experience that I know! Then it gives a certain understanding on a certain level in which it is not necessary to talk any more, and that then as a result there is a silence, but in this silence there is a communication between two people as if one has talked enough or talked out enough so that there is nothing further to say for that particular moment. It doesn't last very long because that it is to some extent quite ephemeral, and the reason why the unity is reached on

an intellectual basis is that it is substituted by something that belongs to the emotion and then it is not necessary to say it in words anymore, and sometimes even when one has reached that kind of an understanding one doesn't want to use words, and then something else can continue to exist which afterwards I try to describe as a possibility of an exchange on a scale we call then an emotional or something that I do not know what, but it exists. Now regarding the unity on an emotional scale, that is the only possible communication between people about which there should not be any argument at all. In order to make that perfect, the unity should be in such a way that it belongs together and that there is no question either on one side or the other but that there is an easy flowing over into each other emotionally speaking without any further question and without any further obstacle. Intellectually it still can be thrashed out as fas as one wants to talk about it and try to define this and that and so forth. And for unity on an intellectual scale it is not necessary to use the same words. All that is required for that kind of unity is that I understand what the other means and I make allowance and although their way of reasoning, the way of living, the way they intellectually communicate may not be the same as mine, when I know what it is and I understand that I can leave it alone and still I can reach on the basis of that kind of an understanding, a unity which is satisfactory. Physically speaking it is a little different. Sometimes it is by, you might say, fortunate accident that there is immediate an understanding on a physical basis. In many cases it is not and it is simply because the temperment and the nature of either male or female is not the same, and one does not always allow time or

patience to try to understand each other in that sense, and then it requires a certain consideration from either one or the other of an understanding of that what is required physically in order to allow the possibility of a certain growth which can take place if one is not too impatient. There the greatest difficulty probably exists, and it can only continue to exist and try to solve each other and finally perhaps make certain adjustments when the second, that is the emotional relationship, starts to exist in the first place. The most important relationship is the emotional. This is the one that can be pure and should remain pure, and there should, as I say, not be any argument about it, but it is not possible even to argue. Either it's there or it isn't. It is subject to growth. It is subject to a possibility of an understanding when I want to find out what really the other person is, and how he or she lives, and what they feel, in what particular world of feeling they belong, and then the approach is that in the presence of each other the possibility of silence which is reached also from an intellectual standpoint, when one has an understanding, the silence in emotional relationship is absolutely important. When one simply can be together and have an exchange on an emotional scale, not only without the use of words, but even without having to express it in any way what so ever, and still knowing that there is an exchange and a reception and a giving on the same kind of a level in, I call it, an absolute purity, or at least in the purity in which there is no further question, then one has reached emotionally a relationship of a unity which never can be achieved either physically or intellectually.

The most important part of a person as long as he is on earth is his emotions. That is his motivating power and that is really the way he should live and that's really how people should fall in love, and real love simply means not physical because that is sex, but real love is an emotional level which one hunts for, ~~try~~ tries to find, is quiet for, and when reached can remain quiet. Now this love of course is not only between man and woman, it is an emotional something in a person which has to ~~g~~flow and can grow and can grow further and it is far more reaching, more further reaching than any physical relationship ever can accomplish. Physically one is finished. Intellectually one is really incapable unless intellect is augmented by a certain experience of understanding. But emotionally there is a possibility of growth which is within the realm of each person provided they have patience, and a willingness to try to understand each other emotionally. This means that when I love, I want to find out what is right for the other person. I want to know what to do, having in mind the other person ~~and~~ whom I love and I claim to love, setting aside for myself all forms of selfishness, all forms of dictating or telling how the other should love me, but that I try to create for the other person, and this applies both to man and woman, the condition in which the other person who is being loved can actually start to grow in the direction which is right for that person. From a standpoint of objectivity, it simply means that the conditions that are created for each other are such that each person actually then experiences the possibility of a wish to grow for their own sake, and that in doing that they

do know that it is somehow or other created by the other, and it is this kind of an understanding emotionally which is necessary for the other person to respond. Now it takes on the wrong form whenever it is pushed, whenever it is said in so many words, "you ought to do such and such, then you love me," or that I question, "do you love me really, and how can you reconcile it with you behavior which is such and such." The creation of such conditions is like the creation of a vacuum in a person so that that person does not know how it happens that he grows. As soon as there is any dictating, any pushing, it is simply that one knows where it comes from. And it may have been done with the best of intentions, but it is always something that is instigated by the other person, and it is not real for the person who has to grow. But by the creation of, I call it, a vacuum, it is like a pulling up into something which a person does not know where it really comes from, at the same time, they do know that they are moving in a certain direction, and again, by the creation of such conditions, for their own sake, which is right. It presupposes that a person who wants to do this and actually love really in an emotional sense that that creation of such conditions presupposes that I know what is right for the other, and that with this it may be quite different from what I myself would like, but it is love it is not liking. It is something that I want to consider for someone else. How can I be instrumental to create conditions for an other person so that they, for their own sake can grow, then I express my love for them in that way, and then, I would almost say, I would have the hope that they will love me because intuitively,

not intellectually, they will know that it was me who created it. It is in truth the kind of form of love between people which is very similar to a love of God, or a love of religion or a love of an idea, or a love of an ideal or a love of creative aim. Now when this can take place between people, and it is unfortunate that sexually it is always a little bit stronger than this emotional possibility, and that in our present world, emotional relationships are not emphasized enough, and that many times since we call it feelings and the expression of feelings by means of the body, that immediately whenever there is a good genuine feeling even and it may not be emotion, it becomes expressed in the terminology and the actuality or of the manifestation of sex, and that then the body starts predominating, and many people in that kind of an atmosphere, you might say, are driven by chemical laws without having any emotional attachment to it. Although they want to call it and it is good and I say I am in love, but I do not know what the cause is and that only there is a certain form of attraction which of course is quite logical between two, a negative and a positive which you might say belong more or less together and that as a result of that if I follow that through in any particular sexual way from the first handshake and a kiss to the final end, that then I am guided by that what is a desire of the body and sometimes it works and sometimes it doesn't. In many cases it doesn't and when it doesn't and there is no emotional relationship, it is a fiasco. Intellectually it doesn't help. One cannot talk about it, and it is impossible to have any further understanding unless emotionally

there is that fervent wish of trying to do by means of patience, by means of waiting, by means of unselfishness, by means of real understanding, to create the conditions between two people and then to take, you might say take one's time. And this is very very difficult for the man because the man by nature is impulsive, the woman by nature is passive, and to adjust themselves to a certain period in which it can evlove, or it can grow, or it can reach a certain point of satisfaction, usually such times are not equal. Here is where the intellect can help and the intellect must understand this, and then with enough control, with enough knowledge of what one is involved in, with enough willingness to accept the other person for whatever they are, and to ask, or to indicate that the other person understands the way this person is, that will require perhaps a certain understanding which can be accomplished in the beginning. But, if it is not done in the beginning it never will be done in the end, and it will then mean simply that one cannot so-called understand each other and in particular when the relationship is a marriage relationship, one comes to the conclusion that one shouldn't live any further together because it is harmful. Now the main reason of course for marriage is usually that one has children, and that may be a very good motivation. At the same time if there are children it is also a handicap because for the rules of the world such people are kept together. Many religions simply forbid anyone to have a divorce, and surely it is necessary whenever there is any product of procreation that there has to be a care and a responsibility on the part of the two people who caused it.

So that part enters now into a relationship which really should be kept completely free from the possibility of creating a new something, and it is interesting that love does not create that, that is, it never will be obvious to anyone that there is an offspring. At the same time if there is one which then either one or the other knows, it has exactly the same bonds and relationship which a physical child would have. And then the marriage based on that is much surer to be continued although as far as children are concerned the law and cultivation or civilization requires or sometimes the rules of a village or of a tribe require me to stay together and if I'm not then I'm not considered a man or I don't belong and all the rest - whatever it may be that the rules are now and I submit to them, fine - but if I submit to them it does not mean that I wish it. So you see where does it start-emotionally only. And as long as possible, no physical, but a great deal of talk intellectually. And the education should start with what is emotional relationship by trying to develop what is emotionally in man and whatis his possibility for really feeling and feeling the right way and feeling independently of any manifestation of his physical body. Again this is the problem because unconsciously they are one. Consciously they could be separated. And therefore from the standpoint of Work, it's extremely important to develop emotions, and to have emotions function independently of any kind of a manifestation physically, although there is the relationship emotionally which can go almost (ad)infinitum because it is not bound by any form. Now whatever the responsibility is regarding children. Real creation for a man and

woman is between them a relationship which need not be expressed in the form of children. Whenever there is emotionally a relationship it may be expressed sexually, again it is not necessary. Also it is necessary to wait sufficient time so that whatever is sex will not take over and be substitute for emotions. Emotions have to grow sufficiently great or large or intense enough that they can withstand any inroads made by sex. It's a very interesting thing to talk that way, to talk about it that way because sex can destroy. It can take over what already started to grow emotionally and then become predominant and when it is predominant it becomes subject to the laws of physical behavior and that means there is a possibility of sometimes one would call it monotony. Sometimes one says monogomy and it is quite different for man or woman to have considered that kind of relationship of polygamy or what even may be polyanna. These questions of course come in as far as the nature as concerned, and realizing whatever the nature of man and woman are or has been over the years, ~~and~~ different religions have set up different laws in order to protect a so called sacred or holy relationship which according to Christianity was made in heaven, but which according to Astrology was mad in accordance with certain types. And that that always is linked up with that what is a result then the child becomes the neutralizing force between the two and then the child inbeing procreated again is ~~then~~ the substitute for that should remain the creation between man and woman which is their emotional relationship. The emotional relationship becomes much more important because it is dependent then on the unity of two component parts which create by themselves in fusion something new.

And not by using parts of oneself inorder to procreate a new child. So the idea is entirely different. The fusion between man and woman emotionally keeps man and woman intact only they become one. In procreation with a child as so called neutralizer, it is of course right and it fulfills that kind of a function but it is only a little part of one, and man and woman have lost something where they think they have gained. It's quite the opposite from an emotional relationship. Intellectually I leave it out because one considers it one way or the other - and all kinds of ~~considerations~~ explanations can be ~~govern~~ given one way or the other and justifications or rationalizations. They're not important enough, and one can talk from now until doomsday about love, about feeling, about sex, about wishing, about this and that and whatever the body represents. It's quite alright and perhaps it is very good to let off some steam. But the big trouble is for man and woman as well as for children when they are young, ~~is~~ that they are not educated in an emotional sense, and if they only had the opportunity fo real feeling of really doing certain things not only for themselves but they want to develop that what is within them to its greatest possible development within whatever is their range, that is whatever happens to be their particular type emotionally, that is whatever number of planets exist in a person. So that you see with a man or a woman ~~this time~~ The stars, astologically speaking, they are really of a similar kind of principle. Each person has an emotional horoscope and one ~~trys~~ tries to define exactly like in an ordinary horoscope which belongs to Earth, what are the planets in the totality of all the houses of a man or a woman.

And the more the planets are distributed evenly around that what is the center of either one or the other or of a human being, the more possibility there is of a certain balancedness between two people who happened to get together emotionally. Now sometimes it happens by accident that certain houses emotionally are filled by certain planets and that for the other person the houses again astrologically speaking are filled by other planets and others are open so that if they come together emotionally that then will fulfill each other and there is a possibility of much greater fusion for them. It is not at all a question of an understanding. Intellectually it is q quite different. Intellectually one wants to have an understanding of whatever is represented by the sun. This is intellect. Whatever is represented by the sun regarding the sign and sometimes there are very definite rules of what particular type under what kind of zodiac sign can join with someone else. And this happens to be astrologically the rules of who as child can be mated with someone who was born somewhere else and where astrologically that ~~child~~ chart was studied by the old astrologers in order to see how they fitted together. That was based on their intellectual possibilities not on their physical. But emotionally it is a different thing that can partly overlap and partly fulfill each other again with the same kind of pattern as if a key fits a lock. That is that what is missing is supplied by the other. And it becomes then if you know something about chemistry and how atoms or molecules unite, there is a possibility of a chemical reaction between two particles when the electrons in one miss one for the particluar cycle or range, whatever they represent and meeting another one which has exactly

that electron at that place so that the fusion will make the totality of a ring for both of them. It's an interesting way to look at chemical reactions in that sense, and since physically speaking much of this is chemical, that what is sex is dependent entirely on that kind of an affinity and it is a chemical affinity only one doesn't look at it that way and one doesn't study astrology that way and at first sight or at first inclination of having that what is called physical desire or something that is like attraction and being pulled like a magnet together - one doesn't lose, one loses entirely the possibility of even talking about it, and one goes only then with so called feeling but the feeling is nothing else but an expression of the physical conditions and there is no room for emotions, there is no room for intellect to control, there is no desire to hold on and wait for sometime and to see if perhaps certain things can be built up in one without immediately following what the body seems to dictate, that there is a certain form of control and to some extent mastery of saying, "Not it wishes, but I wish." If that were educated, if that were told to people instead of letting it go the way it is being done at present time and nobody thinks anything of it. It is at the present time almost common knowledge that well, boy and girl yes, aren't they boys and girl you know, let them be this that and so forth, there they are living together without any particular rhyme or reason than only it's nice. It is not unity. It is nothing. It's idiotic. It's like a taste for coffee with or without sugar and it is not at any higher plane. If it actually could be taught and then realized what is involved because what is involved after all is the highest form of energy in man. Sex definitely is of a

quality ~~of~~ that nothing can not even be compared to the intellect or to emotion. But the emotion has to be the guide for that and as far as the scale of the development of an octave of a man is concerned, that what is his own LA in his own octave precedes sex which is SI. And if in the particular development, the digestion of foods or even the growth of man as he has grown, ~~la~~ LA as emotion has the possibility of holding up the development of sex until ~~la~~ LA has been reestablished sufficiently to be able to stand on its own feet without becooming dependent on sex as expression in the physical body and this is the solution. If one can see this and say, hold on, wait until, if emotionally right, if there is that feeling of unity already- be a little bit more in control. Intellectually describe it as much as you wish. Try if you possibly can to see if it is right and iron out all kind of differences even before you say we get married or we live together, it is as good a bond as any and then if one wishes after sometime of adjustment so that when people that when they start then to live together and really wish to become unified in three different ways, then perhaps it's quite right that children are born as a result of such love, but the conditions at the present time are so far removed from this and simply the fact that a child happens to come, it puts the man under a certain obligation and sometimes he doesn't even dare to take it. He is afraid of it and there is the poor girl sitting with the little baby and not knowing what to do, not even having anyone to care for it. It is simply a rotten conditions. I'm sorry, this is our civilization. There are certain primitive tribes which are far better

and much clearer about that kind of a problem and that it is quite alright for anyone in a little village even in Europe and you don't have to go to the Aboriginies or Australia or somewhere. In little villages in Europe where the farmers still live and there are peasants, it is considered that man, or boy and girl can live together. If there is a child, then he has to take care of it, then perhaps they should get married. This whole idea of companion at marriage, you know that was advocated some fifteen or twenty years ago- it was a good idea but we don't live that way, and at the pr esent time- Ah, let's try it, after a couple of years, I don't like it so let's get a divorce. If you're Roman Catholic all right, give up your religion. Well, you can talk much more about this and the relationship of what should be father and mother regarding children - the question of education, the question of example, the question of showing what one is as father and mother in relation to children, what one should do in order to educate them and how to help them when they need that kind of help without talk but by example and all of that, many many things one can talk about. We've said lots already in the last years. And now I dare to say, if you want to listen to anyone of such tapes you're quite welcome.

Mr. Nyland: Yes.

Q: Last week you spoke of the creating an objective faculty in a person to observe. I found that, um, at such times when this comes as a brief flash, it disappears because there's an I which manifests itself and distorts the observation.

Mr. Nyland: Now, try to become clear now because here you are using words that are made-- not correct. The 'I' never distorts.

Q: Well, there is a part of me...

Mr. Nyland: No, it is not distorting it, it is interferring.

Mr Nyland: Yes, there is a part
Q: ...that distorts the observation.

You have to look at this objective faculty as a certain section of your brain where it might be built. You see it is,to use the allegory of Gurdjieff, It is the building of a telescope from Mars. Mars indicates an emotional state indicated by the planet Mars. It means that one is in a state sometimes Orage usedtto call it a state of puff. It's a state at which one is hot under the collar without flowing over. It is a state of ready to fight without fighting. So it is quite definitely at a certain range of temperature where there is a possibility of a better reactive possibility. this is the state in which one trys to build a telescope in order to become an observatory regarding the manifestations of Earth from Mars. Earth in this allegory is again this human body. The mind is the place where this observatory is built. It is in a place where although it may be emotionally starting as a wish, it wants to use the equipment that is available for recording certain facts and that can only be done by means of brains or mental functions. Now what takes place in the brain is simply that a certain section which is still virgin field is now being used for that particular purpose, and the rest of the brain which is occupied with all kind of things as formulation and pondering and all the rest in the brain, whatever mental functions are, whatever is associative forms even thought forms, things that are quite definitely unconsciously or almost subconsciously of a certin kind that we say belonging to ordinary man. There is a certain section on both sides above the temples in the head which is not used. It is I call it virgin field. It has mental equipment. It is brain matter but is is never used for any particular purpose

and it is from the standpoint of brain almost surgery or investigation, it is an unknown (~~regret~~) why that never has been used and one can say it is not as yet developed and it has a possibility of being developed. Only one must know how it could be developed otherwise it will stay there and it will die at the end of a person's life completely unused. It is a field where objectivity could be developed and using the particular brain matter it is the same as in ordinary mind in which the brain is being used to record also certain facts which reach the brain by means of sense organs. All I wish is to develop a certain organ that will function like a sense organ and then is recording in that part of my brain an objective observation. ¶ Now the difficulty of that is that this objective observation has to correspond to that what is not interferred with either emotionally or even intellectually. That is the functioning of this part of the brain that I now wish to develop is different from the functions of the brain as I know it. As I receive with my ordinary sense organs certain impressions, I lodge them (and I locate them in my brain) ~~I classify them~~, I recognize them, and then they become for me memory associated with all kinds of previous impressions which have been received and very useful for me in ordinary life to have that kind of a function as memory and even you might say based on that and by extrapolation hoping that that what might happen as anticipation of the future will actually take place. But when I record these things in my ordinary mind they are always tinted a little bit with either a feeling of like or dislike at least somekind of an interpretation comes in, and very often it is by association a process that only takes place ~~only~~ after it has happened

I pass (all them) I compare them, they are recorded

and that my memory happens then to be almost used as a substitute for actuality of recording at the moment and instead of being able to do that the brain has been used simply to record just a little bit after the moment it has happened. Now the requirements of this objective faculty in that part which is still unspoiled, is to try to have a recording of facts which I call absolute. That is a fact which is by itself a fact without interpretation, without wishing it to be different, without any associations-only a fact of existing, no more. As such it is nothing else but a photographic picture of that what is taking place without any touching up. You know, it is left the way it is. It is like a lens records that what is in front of it in a certain form without distorting. So this I call objective faculty and sometimes I call it the beginning of 'I.' The beginning of 'I,' I simply mean that there is something in me which now starts to function independently of my ordinary brain but I've explained many times that if that happens in one part of the brain the rest of the brain is a little bit apprehensive. They don't like it. I talked about that I think the other day as bad neighbors. Neighbors coming in to the brain and then the community of the brain doesn't want that intruder. You see they're afraid of it, they don't know what it is because all of the rest of the brain is subjective and this little fellow wants to be objective and there is objection. The rest of the brain says I don't know what he wants. Sometimes I say it is like a colored man moving into a surrounding where everyone is white and they don't want him so in the beginning they try everything possible to push him out and that is what this little 'I' has to put up against. That is why I say that it is destroyed. It is not destroyed,

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it is only covered and it is partly prevented from operating. Now how does the little I start. It has to come from something in me, because after all I cannot expect that God is doing it for me. I have to live, and I have to have the idea that objectivity in some form or other is important for my own growth at least I hope that if it could exist, then something else can take place which is more desirable as a result I wish to reach, and that by means of becoming conscious that I can reach a certain height or a level of being in which I'm - simply to use the term I am more free. So what is it in one that really becomes a motivating force for wanting to go through all this difficulty of creating something objectively - something unnatural as far as the rest of the brain is concerned which for me is subjective natural? So there must be in me something which cries out or yearns for the possibility of that kind of a development and whatever the motivations may be on what they are based very often it is nothing else but a realization of that what I am and that I'm dissatisfied with the condition I am in. When I realize this and I start to think about ~~it (I said)~~ true, that I'm much too mechanical. Some people said I'm a hundred percent mechanical. I don't believe it, but maybe I am. Or that what is my place at the present time I know I'm swayed by this opinion or another. I always agree with the last speaker whenever he is very logical and I have no opinion of my own. Whenever I meet certain conditions I am affected by them and there is not enough in me to know what to do. I have no solidity for myself. I have nothing in myself which remains the same regardless of the conditions which I experience. Whatever it may be, when I say ~~that~~ I am angry and I lose control, when I want to say certain things I can't find the

proper words. When I am in the presence of so and so and so I am not very easy or not at ease or so and so always will make me behave in one way or another which I don't want and afterwards I'm sorry. You know this uncontrolled mechanical, automatic form of behavior - gradually onestarts to realize that that is the truth and I say simply I am asleep, I'm unconscious. It's just an indication of some kind of condition in which I find myself, but as soon as I say I am unconscious I must believe that there is a possibility of consciousness, and when I say I'm asleep I must know that there is a possibility of being awake. So I try to describe what it is to be awake and what I then - the closest definition is probably that if I would be awake - if that what is now subjective would be objective. Because I see my subjectivity as the cause of my bondage. And that of course is true. I am on Earth and I'm bound by Earth and Earth for me represents subjectivity. In the allegory Earth is my body, I surely remain subjective all throughout as long as my body predominates. And that the problem of Work is really that instead of having the body predominate that the mind could become predominating and that the body could become a servant, not necessarily a slave, but a servant, a useful tool. And that the pivot around which this possible change could take place happens to be my feelings. So if you say 1 2 3, man should become 3 2 1. The change from 1 2 3 and 3 2 1, that is consciousness should become the predominating positive factor and my body, the negative one, instead of what it is at the present time - my body predominates, my intellect has very little to say. Well, whatever it is we can talk about that someother time. I now try to develop in my brain, in my consciousness, something that I call an objective possi-

bility and a faculty, that I now start to consider as the beginning of an 'I'. It isn't, but it is a part of me which is different from the rest of me and for that reason I say now 'I' has a certain quality which the rest of me hasn't got. 'I' is now an objective, I call it faculty, because a faculty ~~has the~~ means it as possibility to develop. But when it is there ~~and~~ as something objective, it is as it were separated from the rest of my subjectivity. Now it has to grow, that is, it is there in the beginning and it has been placed there by an act of creation on my own part. What made something in me create this 'I'? It was~~n't~~ not there before and even the thought of becoming objective in any possibility never occurred to me until something in me started to, you might call it, gestate or being born. This what is being born is an inner wish of the part of myself to become free. It is really that what is a representation of life in me which at a certain time after (perhaps) enough investigation, or ~~after~~ enough suffering, or enough reading or experiencing comes to the conclusion that it is bound. That is, that I am alive but this form of life was put in my body when I was born or conceived and that I will have to accept that kind of a condition because I can not live outside of myself. I need my body to continue with this form of life. At the same time I become responsible for that what I call my life. And with the age of responsibility which in maturity I reach, I become responsible for the maintenance of this form of life and then I start to consider what is right for it and what is wrong ~~for it~~. Now again, thinking about this and perhaps a little philosophically, what is the ultimate aim of me even an aim that I don't know that I will reach when I live my life on Earth? What is the logical result

that will be the end.? It will be freeing of some form of me, such as I now call life from that what is also a manifestation, of ~~what~~ I call ~~of~~ my body. And that death for me, for me means a freedom of that life that now exists within my body. If I have taken the responsibility for that life ~~which~~ as it is now manifested, I wish something in me does not want to give up that job. It feels responsible and it feels that it is responsible even if the body doesn't exist. You see these are quite logical conclusions, and they're conclusions that are satisfactory because it means that I understand that my life has a meaning for me and whenever I start to think or to talk about the meaning of my own existence I have to take in this reasoning about my life now being crystalized or at least contained within a certain form and that if it were possible for me to die in my lifetime that then I would have control over life, as it is without the need to have the body to express it. So evolution now takes on a different kind of tint as it were, a different kind of coloration. It simply means that my aim should be by means of objectivity to free life from myself still at my will to remain contained within but at anytime when I wish to leave this earth if my task you might say has been fulfilled. It is a very good philosophical and also religious aim. It is something that is satisfactory for ones logic and it is quite reasonable, only I want to know how to do it because all of this is still theory as long as I keep on thinking about it, but the motivation now is clear. I want to create such conditions in which this life can be set free. When I say set free, it means setting free from subjectivity.

What will set it free - objectivity. The negation of that what is subjective must of course set it free because it opposes it so it never is part. So when I now follow the line of how to become objective, then at the same time that what is life is being set free. Now the motivation for wanting to create the little 'I' is based on the desire of that what is life within me wishing to be free. This I call Magnetic Center. It is that within one which is part of life, which has been put in me as life but was part originally of the totality of all life. Now this becomes a little difficult because the part of all life existing is almost a contradiction in terms. Whenever I say that all life exists in a certain form of infinity or omnipresence, I cannot take a part of it because it doesn't exist that way. Whenever there is a unit there is a unit but there are no component parts. So whenever this process of fusion has caused a unit, an entity to start to exist, the process of being born or conceived means that the fusion process has been broken and that part of the component parts temporarily were placed in the body of a man. This is the idea cosmologically of the creation of the universe- that constantly out of unity certain component parts belonging to a lower level started to exist and then started to assert themselves. Reversely, if it is a question of evolution, it has to come from certain parts to gather as components into an entity belonging to a higher level. Now when I say Magnetic Cneter is now one of the component parts of life it means it has the possibility of the principle of life, and it wishes to join in a fusion as unity with God ultimately in a mystical sense. So that my desire to create objectivity is simply a means to establish a road in order to satisfy what is the inner innermost wish of myself to

free Magnetic Center and you might say to die as soon as possible. You see it's a strange way of looking at life because if I am charged with the responsibility of life as it is now represented by myself and I call myself by this kind of a name and this kind of body, then my aim is to free it as soon as I possibly can and by freeing it that means dying. But I cannot die when I have responsibility so the only time to die is to settle the responsibility as fast as possible-then I'm free- and freedom means I have freedom of choice. That means that if I wish to continue to live on Earth I can. If I want to leave I can. So you see these motivations make me create the little 'I.' This I now comes for me the voice of God and I endow it with a certain power. That is I create it, it comes from me. I create it outside of me to function independently of me and is for me, this is my creation of a higher quality. Little 'I' now tells it-this magnetic center in me, this what is really life or that what is even the voice of God within me or that really is my conscience, now tells little 'I,' "you start to grow. Something has to be done in order to make you grow." I, that is myself as Magnetic Center, now to some extent having a chance to talk, coming to the open not being hampered by ordinary layers of manifestations of my life, I now have a chance to tell little I," I will take care of giving you food so that you little I can grow." The food that 'I' needs is impressions of a certain kind as energies without being linked up with any subjectivity. So as a result, trying now to educate and build 'I' to a full grown entity, that what is left of me being desirous to become objective totally is now guided by my wish as expressed by Magnetic Center and the different kind of possibilities which

are more or less looking in the same direction are now marshalled together in order to create conditions which are condusive for the growth of 'I'. This means that that what I am - that is what I manifest, I am will ing to make an object for the observation by 'I'. When I now give 'I' this task that 'I' has to observe myself, I now submit to a certain something giving 'I' a definite power to become observant regarding me and 'I' not knowing any better than that what is needed for its objective development will observe me without being identified with me, without having any question about a momentary recording, that is without any interference of a thought process, an ordinary thought process. ¶ Now as I say this is something that is set up together with all the different subjective functions of myself and my ordinary body, and since that ordinary body is not at all cognizant of any possibilities of this than only my little Magnetic Center knows about it, there is of course a tremendous amount of antagonism to overcome. Moreover that what I now say to that what is still unconscious althought quite willing more or less let's say willing to be auxilliary force, are not conscious facts and all that is conscious for the time being and for a long time is the little 'I' and it cries for help but it is like a helpless baby and I happen to be doctor, the mother, the father, the preparer of food, the cook, everything in order to help to make this 'I' grow and I have my hands full. And many times my mind or my feeling says forget it, we're happy on Earth, why worry. Today we live tomorrow we die. And this affects any kind of attempts I make in order to make the little 'I' grow, I know. I know well enough how difficult it is and still that is the situation and

I cannot change it by just thinking about it. I can only change it by the actuality of doing. I can only change it by creation. The actually putting together, or the making of that what I call food for 'I' so that the 'I' can start to grow and the long process of 'I' growing, finally growing out into a real something that can let's say be considered an entity which can function- then it has to function with the instrument through which it has been created. Now the concept of 'I' starts to become a little different. Originally I say the little 'I' is identical with the objective faculty but now we assume that the objective faculty recording data of an absolute character is now functioning objectively as an instrument. 'I' now again separates from that but 'I' at the same time as an entity is not only based on consciousness it's also based on conscience and it is based on will. Out of the three as now represented ultimately in accordance with the scale of the diagram of three bodies, 'I' becomes the fusion of the three full grown bodies. Then 'I' can take over and then as a reslut of this possibility of 'I', that what is man as his servant and totally as man being harmonious in the Gurdjieffian sense, is the kind of servant which will help 'I' to overbridge the difficulties between self-consciousness and cosmic-consciousmess. But let's leave that alone because we're not there yet. It is a long time, but for the time being there are clouds before the sun. You see sometimes I've considered this little 'I' as a firefly. It flits out into the darkness it lights up and then it disappears and what makes it light up, my wish. When I have this oppeness, the little 'I' as created by me recognizes the creator and then it's happy and opens up and becomes light and as long as that

is there in me - the little firefly will light. But I am subject to all kinds of different rules and I sometimes forgets - that is it sometimes forgets. It cannot be helped. It is that condition of Earth. Earth produces that in me. My body produces that. It cannot be, I explained it the other day in the solar system, the Earth is subject to the rotation of ~~the Sun~~ [illegible] and it is not subject to that what takes place on the sun. It is not the sun. I is willing enough to continue, but it doesn't light up for me, it means there is a cloud in between. The cloud is my habits. The clouds are my conditions of a planetary state. The condition of my emotional inbolvements. They provide in between Sun and Earth the planetary level - those are the clouds. How do clouds appear - by a certain condition in the air where there is moisture and the temperature which cannot contain the amount of moisture- that forms a cloud. When the temperature drops, the clouds appear. When the temperature goes up, the moisture is taken up. You see, it is, if you know that term, dew-point. It is at the point in whic h the air can take care of all the moisture and there is no reason for a cloud. The temperature drops then clouds are formed. The temperature for me drops when I am less interested. When I now in accordance with what I said in the beginning, 'hot under the collar', when I'm in a state of Mars, ready to fight, I have a high temperature. I don't run over as yet but I'm way up. That is the state in which firefly becomes visible. Alright let's let it go, alright.

Mr. Nyland: Yes Dell.

Q: I would like a task.

Mr. Nyland: Dell, yes that's right, what will we do for the time I'm away. How often do you think of Work?

Q: Very often.

Mr. Nyland: You read?

Q: Not very much.

Mr. Nyland: When you think about it, what do you do at such a time? You think, let's say, kindly about work?

Q: About Work?

Mr. Nyland: About work. Yes, I think you have a certain -

Q: Not always.

Mr. Nyland: ~~you have a certain~~ correct attitude towards it. Not Now how are you going to put that in as it were a certain form for yourself. How will you make it actual because it is only a feeling mostly, it is partly a thought but no actuality as yet. Crystalize it out. Whenever you have this feeling- this willingness and kindness towards Work as something that might give you inspiration for something ultimately later on, that then now you have to put it down in some form that it becomes for you an actuality and as it were becomes a deposit in yourself. You can use many things for that. One of the simplest is reading. I take the time off at the time when I know not I am well enough inclined towards work - almost I would say that I wish Work well. That I then take that Work for myself as part of me and I start reading half an hour in the morning- Beelzebub from the beginning and continue and read aloud for yourself. In the evening if you have time again, half an hour, and keep this up for one week, everyday. The next week don't read. The next week when you happen to think of Work try to recall what you have read, if you can remember. Probably you will have forgotten. Not The third week you correct it by going back again to what you have read and in addition you read more again for that third week. The fourth week again, you contemplate. Alright.

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Q: Yes.

Mr. Nyland: Morning whenever you can when you have free time - evening, whenever you can and you're not too tired. Don't wait until you go to bed. Do it during the evening. Take that time off. If you have to make some shifts of certain things that other people might interfer, you simply say I have to read - this is my task. Alright.

Q: Yes.

Mr. Nyland: Good.

Yes Toni.

Q: Mr Nyland I always have at least five questions when I come here, and I had one ~~and~~ it's already changed. I want to get as much information on how to Work after I leave you as I can. I also want to be stimulated as much as possible. I had once a private meeting with you which did a great deal of good in terms of Work. I actually set aside tasks everyday which I accomplished and the last task that I did was to wake up to my voice, the sound of my voice, and that was my waterloo. I stopped there and I found it very difficult but I tried again and I was able to at certain times even be awake before I spoke say on the phone and sometimes wake up while I was speaking. What I want to ask you now is, are there signs that can encourage us that we're on the right track. Are there signs?

Mr. Nyland: Again Toni, I have to refer to a tape we had once. I hope you don't mind.

Q: I don't mind as long as I can listen to it.

Mr. Nyland: On this tape I gave an answer on the so called physiological affects of Work on a person. It's not so long ago. It was a tape that I considered more or less important and it has been played a few times. You didn't hear it did you? Q: I don't think so. Mr. Nyland: Huh John, he wasn't there.

John: I don't think so.

Mr. Nyland: It is a tape I think it is worthwhile to listen to because it can give an indication of results of Work and also can be used then at the same time as a thermometer, at least as an indicator that one is on the right road. Now I don't think it is necessary to listen to the tape. I have to know for myself by certain results or attitudes, or certain ways of thinking or perhaps sometimes clarity in my mind regarding situations or the increased consideration of conditions which otherwise I never would consider - the enlarging of the world around me with different things which I've never noticed - the interest that I would express towards certain things which always have gone by without arousing any particular curiousity - another words I become more alive. That is there is much more wish for me to assert of let this life, germ, or whatever it may be as representing of a life force, express itself. Now I can do this by means of a variety of different ways - you used your voice, it'd very good but it has to be modulated. It has to be changed. It has to be exhausted. You have to use your voice up and down as a whole range of rhythmns between a higher and a lower note. There has to be much more flexibility in your voice. You have to be able to sing sprano and at the same time have a base. Of course it ends up by being a baritone or a mezzo-soprano. At the same time it has to enlarge more than what one is by nature which happens to be either tenor or whatever it may be. You have to learn to use different words Toni. You have to increase your vocabulary. You have to use them in different ways and with different people. You have to make up your mind before you're going talk to a person that you're going to say certain things in a certain way and adhere to it. It requires

a great deal of strength to do that. Before you meet the person and there is going to be an imaginary conversation and you have in mind a certain subject you would like to discuss, you determine what you're going to say, how you're going to say it, and then you go through the door, open or whatever it is, you meet the friend or whatever - then you will say that what you have determined in the way you wish. You have to have a certain stiff neckedness about it, tenacity to want to do it that way exactly in that way with that kind of tonation, with that kind of choice of words regardless of what the other person is trying to do to you because they are of course affecting you and you remain under the influence of other people as a reactive creature. And now in that you introduce something that is your own and that is based on your wish and not on anyone elses. Use your voice for that. It can be extremely useful for many occasions to speak telephone or subvocally. Mumble a little bit as you walk, talk aloud when you have a chance and the subway is overhead or wherever there is a great deal of noiese. Go up in the woods and yell your lungs out or speak very softly or kindly or what, whisper, talk to animals, tell them how you love them. Try to indicate certain things to other people about expression of that what is your feeling in the way that you know it is not going to be misunderstood, selection of the right kind, exact, use a dictionary to make sure that you have the right meaning. It's a tremendous field and for a possible development of oneself in enlarging one's world, I say a voice is extremely important. Try that Toni, don't consider it as yet exhausted. It is really almost I would say just beginning.

Q: I didn't think it was exhausted.

Mr. Nyland: No, but you have to have a little stimulus in order to pick it up again. Alright.

Q: Yes.

Mr. Nyland: And of course when one talks and you can hear it you will have to wake up. The whole idea of any kind of a task is always to wake up, never to accomplish the task. One does that of course as a means. It's a means to an end. The end is to be awake, conscious if one can, as conscious as one can be. Never mind what one does, never mind if the task reminds you, the reminder of the task is not the same as self-remembering. Good. What else?

Q: I'd like a task to go along with what I'm doing now.

Mr. Nyland: You do the same task as Dell.

Q: The same task as Dell.

Mr.Nyland: As Dell, to read, but you have to add a little bit more because you are older.

Q: Ah, also in the morning, I find I can't read at night, sometimes you see my day now has really been confusing.

Mr. Nyland: No, you have to read at night also.

Q: No.

Mr. Nyland: You have to overcome it - you cannot say you cannot do it. It's nonesense, you can. You have to brush out of the way whatever is preventing it, whatever obstacles there are, you say, you make your mind, I'm going to read, you read, you read even if your eyes are blind. Yes.

Q: Now wait a minute,

Mr. Nyland: It is that attitude.

Q: I think I've been feeling a little bit to say - I have to get some sleep.

Mr. Nyland: No, this is your tendency. You're apt to feel sorry for yourself. For heaven's sake don't. What is there to be sorry about - a couple of good meals and a little brandy and the body is satisfied.

So now, as you know I'm going to the coast, I mentioned sometime ago that if you have any friends either in Berkley or in Seattle you can let them know if they, you think, would be interested. There will be a few general meetings. Tell them then to get in contact with the secretarys of such groups and if you are interested in that, John, John Marshall, can give you the names of such people. You see the aim is as you must know to try to get in front of certain groups of people the ideas of Gurdjieff as a means for their own lives to become for them if it is possible not only a guide but something to hold on to. I consider it absolutely necessary to realize that in this kind of life which we are leading that unless something of that kind is done everybody dies and will go under and will suffer and will die as Gurdjieff would acll it, like a dog. And that the present trend in civiliaation of that what we consider now our so called culture, cannot have the name even of a culture, and it is quite idiotic to consider that in which we are is even subject to a law of progress. It is running down the hill tremendously fast and we don't know it unless your eyes are open and then here and there a little voice goes up in the darkness or in a little bit of tumultuous existence, crying against such conditions and not being able to do anything about it. Gradually more and more people have to realize that the nucleous of certain kinds of people who wish to Work and because of that can become a certain definite form standing up in the midst of all this nonesense that goes on around us - including Vietnam, in-

cluding L.S.D.; including all kind of real stuff and nonesense - entertainment, publicity, everything that we are forced to live under. With all the different nonesense, again I call it nonesense, traffic in New York - what is there to hold on to for yourself? You're swept away by the current of the Sohonessios (?), as Gurdjieff would call it, and to stand up against it and to find in yourself something that really is resistant and could become a beacon not only for yourself but for others. It is like a very definite aim that one should have in mind - not only to live for oneself, I would almost say it will take care of itself, but that there is something gradually that you feel a responsibility for your fellow man. It may not mean that you will be able to love them and love mankind, it's a long way off, but you surely should hate your enemies a little less at least that you can try.

So I hope to see you in another four weeks or so when I'll be back. Keep in touch with the secretary or with John to find out when exactly we'll have our first meeting again on Wednesday, if you want to, that is why we have your addresses, but if you inquire you probably will find out from someone who knows because sufficient number of people will know. Goodnight everybody. Have a good, I won't call it time, but have a good period for yourself. I hope you won't forget, in any event try to remember. Goodbye.

END
TAPE